

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, FEB. 15, 1917

NEW SERIES, VOL. XIX, NO. 7

Rev. T. D. Brown, an alumnus of Mississippi College, '08, has been called to the First church, Little Rock, Ark.

The men's meeting in Atlanta will be March 13-15. The one at Shreveport comes one week earlier—March 6-8.

Rev. D. J. Miley has accepted the care of Mayton church, Rankin county, and will preach for them in connection with Rock Bluff.

A physician writes that he prizes The Record above any other paper and is grateful to the pastor who persisted until he induced him to subscribe for it.

Rev. P. S. Rogers accepts the pastorate at Ackerman. He has seen the membership at Hollandale increase 120 per cent, eighty per cent of them by baptism.

Rev. C. M. Grayson began a meeting in the camps of the Newman Lumber Company, Sunday night. Good attendance. The company furnishes the house. Baptist literature is used.

The Greenwood Daily Journal, of South Carolina, is making a brave, and we believe a winning, fight for a clean State in its advocacy of more stringent prohibition laws. It is good to see a daily paper standing for righteousness as it does.

Secretary Love reports that in spite of paying off that \$180,000 debt, the Foreign Mission Board is ahead of what it was in its receipts at this time last year. But remember that we must be far ahead of last year to avoid a debt May first.

Pastor R. A. Eddleman, sends in a good list of new subscribers and says, "I am persuaded it pays to preach a red-hot message on denominational literature and then follow it up with a personal canvass for The Record." Amen and Amen! Anybody can do it who will try.

The meeting at Clinton has been hindered by the sickness of Dr. Dement, who has not been able to preach since the second day, on account of the grippe. But Pastor Wall is undaunted, and with the help of the church, is going ahead with the work, himself preaching day and night. Several have been received by letter.

Dan Crawford, speaking of sleeping in the open in his African missionary journey, says of the night, that "God hides a world in order to unveil a universe. We talk a lot about considering matters and forget that this very word merely means, in Latin, to look up at the stars (con, with; sideris, with the stars). Small chance a Londoner has to consider things when a pea-soup fog covers the sky and the stars with a pall."

Brother Lee E. Spencer reports the meeting at Griffith Memorial church making good progress in spite of the weather. Sunday morning more than twenty in the Sunday School made profession of faith, and Sunday afternoon at the men's meeting a great number of men expressed the purpose to dedicate their lives to God. This week the evangelist, Rev. H. R. Holcomb, is holding meetings in the shops and factories. The singing is led by Brother Babbitt, and Miss Hull is rendering excellent help in doing personal work.

PRAYER, WORK, VICTORY!

There is a difficult, though very important, duty before the Baptists of Mississippi to be performed before May 1st—the securing of \$30,000 in cash to relieve the pressure on two of our colleges.

It is difficult because of the many previous subscriptions given by our people, by those who are our regular givers. There are five-year notes for Mississippi College, for the Southern Baptist Theological Seminary, for the Tri-State Baptist Hospital at Memphis, for the Baptist Hospital at Jackson, then three-year notes to the Judson Centennial Fund, and the notes already secured for the Education Commission. Besides the above unpaid subscriptions, there are many due on new church buildings, Sunday School equipment, and pastors' homes. In addition to this the crops in much of our State were destroyed by the July and August storms last year, and the boll weevil. Yet the greatest difficulty is that the majority of our people do not seem to realize the importance and possibilities of Christian education, and because of this lack is their indifference. It is not that our people are so poor or stingy or mean.

I believe, with prayerful, patient, loving, hard work (after our pastors have preached on Christian education), the \$30,000 can be secured, and in so doing every other denominational enterprise will be helped through the years, if these colleges are kept distinctively Christian and Scripturally Baptist.

As I see it, after some nine years of study, our greatest need in the South is Christian education. The great mass of our people are not intelligently interested in this work for the bringing in of the kingdom of our Lord, and this is true because we have not been willing to pay the price of Christian training. We Baptists have been the leaders in Scriptural evangelism, but we have fallen far behind in Scriptural training. We are losing many of our brightest young people to other denominations and to other enterprises because we have not taken the time and labor to instruct them in our doctrines and denominational enterprises. If we do not arouse ourselves to thoroughly equip our colleges and make them as good as the best we will continue to lose with more rapidity through the years. This truth has so grown upon me that I have given the larger part of my giving for the last eight years to our denominational schools, having given \$10,625, not subscribed it, but have paid it. Included in this gift is what I have been giving to help train our native ministry on the foreign mission fields. If we can strengthen and adequately equip our Baptist colleges in Mississippi, we will at once materially help every other denominational and civic enterprise.

I am writing this to ask that our pastors—every one of them—will prayerfully and lovingly preach afresh, and as early as possible, on the subject of Christian education, and then courageously and with faith and work seek a cash offering for this cause. Please, dear brethren, note anew that our Master gave much of His time, not only to preaching, but also to teaching. Again and again we find Him taking His chosen disciples apart from the world and teaching them and giving much of His time to teaching in the Jewish synagogues. The Jewish synagogues were to the Jews much what our Christian

schools are to us. The early disciples not only preached the Word, but taught. Paul gave much of his time also, not only to preaching, but to teaching, and he lovingly urged Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

If we do not teach our Baptist doctrines, whom can we expect to do it? Are we ready to turn it over to the State, or other denominational colleges? If we do, either of these in a little while we will have lost out.

With the conditions before us it will be impossible for me to raise the \$30,000 by May unless the pastors—all of them—take hold of this. How many of you, for His sake, will join me in prayer, work and giving? I will give the one-hundredth part of the \$30,000 needed, in addition to what I have given. Brother, before you put this aside, will you earnestly pray over the matter and then do as you believe He would have you do?

Yours for victory,
W. Y. QUISENBERRY.

Clinton, Miss.

The Education Commission met in Jackson Monday. There were six members present. Money was in bank to pay the immediate demands on Clarke College, and efforts are being made to pay off the bonds falling due on the Woman's College, by May the first. It is probable that an executive secretary will be secured to have in permanent charge the work of the Education Commission to begin April first. Dr. Quisenberry will continue for several weeks the work which he has so well begun, of raising the \$30,000 emergency fund. He was at Pelahatchie Sunday, and preached a glorious gospel sermon, and went on Monday to Newton to be in the Bible Institute.

Many of our Baptist brethren attending the Masonic Grand Lodge this week, dropped into The Record sanctum. Glad to see them all, and not the least of them, Rev. Martin Ball, our co-worker, from Clarksdale, who is rejoicing over the blessing of God in his church and the recovery of his son's health. Brother Fleetwood Ball has been given an indefinite vacation by his church at Lexington, Tenn., and mileage to go almost anywhere he wishes until he is strong again. He has been pastor at the same place for fourteen years.

The executive committee of the Convention Board met in Jackson Monday. Besides looking after some applications that had been delayed they are laying plans to secure an additional field man as instructed by the board. Already, Mr. N. T. Tull, of Brookhaven, has been secured to assist in putting on the budget, and he will begin his labors on the 20th, instant.

Mrs. Mamie Heaton, of Starkville, sends in her thirty-fifth subscription, and Brother Carmichael, of Quitman, says he has been a subscriber from the beginning. There are no friends like the old friends.

Pastor C. E. Welch, at Yoakum, Texas, one of our Mississippi products, began his fifth year, recently with a \$300 increase in salary. Afraid we will never get him back home.

The Nez Perce Indians of Washington State have petitioned the legislature to pass a bone-dry law for their protection.

S. S. AND B. Y. P. U. CONVENTION, PONTOTOC, MARCH 13-15.

All who expect to attend this convention are requested to send in their names as early as possible. This will be a great favor to the committee, and we shall appreciate the kindness.

Please send your name to J. H. Mitchell, chairman of assignment committee, or T. L. Holcomb, pastor of the Baptist church.

We are expecting a convention of power and blessing.

Yours sincerely,

T. L. HOLCOMB.

SHREVEPORT CONVENTION OF BAPTIST MEN.

A large number of Shreveport's strongest men, both preachers and laymen, are thoroughly alive to the promotion of this great meeting, are well organized, and have a mind to work. They want a great host of Baptist men to see this thrifty city and to have their lives enriched by this inspiring convention. Those who come will also meet scores of prominent and zealous Christian men and have opportunity to cultivate a wider fellowship.

Nature of Program.

Topics of unusual interest will be discussed in a most practical way, opportunity will be afforded for reports, testimonies, and voluntary discussion, and each of the seven sessions will close with an inspirational address that will stir men's souls, by one of our greatest platform men.

Expenses.

The committee hopes to secure special rates on the railroads and reasonable prices at the hotels and boarding houses of Shreveport. Will not thoughtful laymen make provision for their pastor to attend, ask their church to select one or more capable laymen as representatives and urge them to go? When necessary, the men who remain at home with their business should provide for a part or all of the expenses of their representatives; they are then in a position to expect a good report of the meeting when their representatives return.

Registration.

Perhaps the simplest and most equitable method of meeting the expenses of publicity and the program is to have a registration fee of one dollar. This fee may be sent to J. B. Mosely, the registration committee, First Baptist church, Shreveport, La.

Prayer for the Meeting.

A number of cards have been signed and returned to this office pledging daily prayer that God will impress a great many to attend and that He will guide and bless the proceedings. The first session is devoted to spirituality among men, and Dr. Scarborough is to make the closing address of this opening session on "Spiritual Dynamics."

Shreveport means to register not less than three hundred men; let pastors and laymen's committees everywhere get busy, that the benefits of this great convention may be widely distributed. It should be of value to our boards in their effort to go to New Orleans without debt and to every interest of our State work. A united hearty effort will bring success.

J. T. HENDERSON.

ONENESS IN CHURCH FINANCES.

Since my election as budget man by the State Convention Board, I have been formulating some general principles and policies that shall govern me in my work. These I will announce from time to time as I get them in shape to clearly define. I will give a few now.

1. I shall consider every church a kingdom agency, and every dollar given by every church, whether used to pay current home expenses, or in support of denominational causes, as a dollar given for the advancement of the kingdom of our Christ.

2. All plans that I shall help to put into operation in the churches shall have in view the caring for the current home expenses of the church as well as the support of denominational causes. **The two should not be divorced.** It is just as wrong in principle to divide the effort of a church in its support of home needs and denominational needs as it is to divide the effort of a church in its support of any two or more of the denominational causes. We have come to believe it is wrong to pit one denominational interest against another, and so the convention budget proposes to put all denominational causes on a percentage basis. My efforts shall be directed towards getting the churches to put their whole financial schedule on a percentage basis, giving so much to current home expenses and so much to denominational support. It is then, and only then, that a church can present a concrete and concerted program of enlistment that will challenge the attention and support of every member. As long as there is a divided interest and a divided appeal, there will be a divided support, or no support. **Union and not division** is a Baptist principle, and we must get back to union, or oneness, in our support of God's work. God's work is all the work that a church is called upon to support from paying the janitor of the church to supporting missions in China.

3. My purpose shall be to enlist every member in every church in the support of every cause to which the church and the denomination are committed. **Lop-sided giving, next to no giving at all, is the worst disorganizing influence that we have to contend with in carrying out a definite financial program in our churches.** The budget plan gives opportunity for every member to cooperate in the adopted financial plan of his church, while it does not hinder any member from giving designated gifts to any favorite cause, over and above his definite pledge in support of the budget. Nor does it prevent the church as a whole from rising to any occasion of need in the work of our Master. The budget plan merely defines the minimum amount the church proposes to give in a systematic way to the support of all the causes to which the church is committed.

I hope the pastors and church leaders will study this financial problem from the standpoint of principle and not from the standpoint of expediency. Expediencies change but principles are enduring. If we are to establish a financial system in our churches that is uniform and enduring, it must be

founded on principle, with the order and sanction of Scripture as the basis.

Give me your earnest co-operation and I believe Mississippi will lead the South in doing the thing right.

N. T. TULL.

Brookhaven, Miss.

THE VALUE OF SPECIAL OFFERINGS.

By W. F. Yarborough.

There is no doubt in the world that the budget plan with regular weekly giving should be the basis for financing the kingdom of God, but the time has not come and likely never will come when there will be no place for the special offering. We quote Paul's plan (I Cor. 16:2), as if it precluded special offerings, and he plainly gives as his reason "that no collections be made when I come;" but a closer view shows that it is a special offering about which he is giving directions, an offering for the poor saints in which he desired the church at Corinth to have part. He wanted this special offering taken in a systematic way. The principle involved is the correct one for all offerings whether according to the budget plan for current expenses or an emergency collection to buy a stove for a country meeting house. System is a *sine qua non* of all successful effort.

Special offerings may be for special objects in contradistinction to the budget system or extra offerings over and above the budget plan. In any event we can hardly conceive of a condition in which occasional special offerings would become unnecessary. That pastor makes a great mistake who promises his church to take no more special offerings if his church will only adopt the budget plan, make the every-member canvass and use the duplex envelopes. He simply ties his hands and cripples his work. The Bible is full of special offerings, and, although I am earnestly advocating the budget plan in my State, I am sure the special offering has not served its day. If all the churches in any state should adopt the budget plan (and the state which does that in our day is a veritable Utopia), still there will be a place and a value for the special offering.

In support of this note, the following reasons:

1. It is a characteristic of spiritual life that it cannot run on the dead level. It must express itself in spontaneous outbursts on occasion. Sunshine is desirable but no life is without its storms. It would not do for the world to be one vast plain. There must be mountains. This earth would indeed be a waste wilderness if it were not for winter and summer, and these must be of variable temperature. So the spiritual thermometer, whether in the individual life or in the church, varies. Thus we can understand how giving, which is the law of love expressing itself, must have special opportunities of expression when the tide of love runs strong. Provision must be made for the overflow of soul.

It is a poor Christian and a poor church which never makes a thank-offering, and how can a man make a thank-offering if he never

gets beyond the cold, calculating business viewpoint of even the high standard of a tither? On the principle that religion must have opportunity for spontaneous expression we must make provision for the special offering. May the good Lord deliver us from that type of religion which expresses itself even in its giving as "icily regular, faultily faultless, splendidly null."

2. Special needs call for special offerings. We can never formulate into a budget or shape according to a program the special needs which may come to us during the year, any more than a family can say whether a surgeon's fee or a hospital bill will be part of the year's expenditure. A fire, a flood, a storm, a scourge or other disaster may place upon us unexpected obligations of a benevolent nature. There also come times when our regular work faces emergencies which call for special offerings, as repairs and additional equipment on buildings, debts on our mission boards, crises in our educational institutions, etc. These special occasions of need sometimes may be regarded as special calls of Providence to develop the heroic in our Christianity.

People never do their best in anything unless they are occasionally called upon to go beyond their strength and do the seemingly impossible. The Macedonian Christians went "beyond their ability" in giving, but it required a special emergency to lead them to it. As long as there are emergency needs in the kingdom, so long will we need the special offering to meet these needs.

3. This leads us to speak of the educational value of the special offering. Men who make money do not give it even for religious purposes without being interested in the object to which they are asked to give. They cannot be expected to have an interest in that about which they know nothing. Knowledge is the electric button, interest is the wire, and love is the electric current which draws the money out of the pocket of the Lord's steward. Now, of course, every pastor and religious leader ought to inform his people in every possible way, in sermons stated and unstated, in season and out of season, in line upon line and precept upon precept, about the work of the kingdom and its needs. It is only fair to say that the budget plan does not offer the same opportunity to give definite information about the work which the special offering affords. The calendar or schedule plan has decided advantages as an educational agency in undeveloped churches. The object coming up for a specific month naturally opens the way for the pastor to inform his people as to the conditions of that special cause and its immediate needs. This educational element in a large measure offsets the objection so often urged against the special offering, that its appeal is purely emotional and tends to make succeeding appeals more difficult and less fruitful. Somehow Baptists with their voluntary principle can be best reached by specializing the appeal.

4. In this way the special offering sometimes discovers and develops unenlisted individuals with great potential power in them for service. It was a special offering at the Southern Baptist Convention, so the story

goes, which led M. H. Wolfe to discover himself. He got a vision through this appeal of kingdom needs and when he responded, he awoke to realize that there was a place for him in kingdom service. Had he never come under the spell of this special meeting with its special appeal he might have gone the way of so many other capable business men who have never felt the touchstone of a great special offering calling them out of themselves into the greatest business enterprise ever started on earth, viz: Partnership with the King in establishing His kingdom through the mammon of unrighteousness.

Some pastors are exceedingly nervous over admitting any special appeal to come before their churches. They seem to think they are the divinely appointed guardians to protect their unsuspecting, innocent capitalists who had sense enough to make money, but who stand ready, as the pastor sees it, to be victimized by every representative of the Lord's work. In this attitude he is often unwittingly excluding the means of discovery of some great souls in his congregation who need just this appeal to enlist them as kingdom forces. May the Lord open the eyes of these would-be protectors of His stewards.

Besides, the special offering reaches the mass of untrained and even unresponsive souls who would never be reached even for their small gifts but for the special appeal. No matter how thoroughly a church membership may be worked, there are some who are unreached by the workers, or who could never be enlisted except through the special call and the special offering.

These reasons seem sufficient in themselves to justify the continuance of the special offering, even though it only comes in as an extra appeal when a church supports the regular work according to the budget and divides the contributions on the percentage basis. In the case of the undeveloped, unenlisted church it can serve a large place as an educational agency. It is hardly probable that we will ever reach that stage in our work when any of our churches should say we will never allow a special offering to be taken in our congregation.

ECRU BIBLE CONFERENCE.

As Brother Wesson began the first chapter of Hebrews there was a bubbling-up in my soul and I felt like Peter of old on the Mount of Transfiguration, when he said, "Lord, it is good for us to be here." It was with much regret that Brother Jeff Rogers could not be present on account of illness in his family, for all who know him, know he is fine in the interpretation of the Scripture. But we were charmed to have in his place the great, grand B. G. Lowrey. It is enough simply to mention his name and say he explained the second chapter of Hebrews. Then at night there was the little midget who is at present holding the fort at Pontotoc. Although small in stature, T. L. Holcomb is a giant spiritually, and God is using him greatly in the advancement of His cause. Wednesday we had the pleasure of hearing Blalock on Hebrews 5th, Brame on the 6th, and Farr on the 7th chapters. These brethren

threw much light on Christ's priesthood, "falling from grace" as taught (?) in the book of Hebrews, and when Farr came to Melchizedek we expected him to tell us who the gentleman was, but he refused, and after some discussion we decided there were too many other valuable things in the book to worry over Melchizedek. I am glad Farr and Brame are with us, and hope they will stay in this part of the State for sometime to come. I am sorry I could not remain the entire time, for I am sure Gavin and O'Bryant gave some rich exegeses.

It was with much regret so many brethren were detained. Attendance rather small. These Bible institutes do a tremendous amount of good, and I wish we had more of them in the State, especially where brethren can discuss the Word and not let their tempers get the better of them. There was such a congenial spirit. Truly the Holy Spirit was there and greatly felt in the hearts of the brethren.

Fraternally yours,

C. C. KISER.

BOOKS ON JOHN'S GOSPEL.

Inasmuch as the Sunday School lessons for the first half of 1917 are taken from the gospel of John, the following list of books on that gospel may be of value to Bible students:

John's Gospel from the Twentieth Century New Testament, 10c each; per hundred, \$5.

Robertson, Prof. A. T.—The Divinity of Christ in the Gospel of John, \$1.

Speer, Robert E. — John's Gospel, the Greatest Book in the World, 50c.

Gordon, S. D.—Quiet Talks on John's Gospel, 75c.

Morgan, G. Campbell — The Gospel According to St. John (Analyzed Bible), \$1.

Meyer, F. B. — Life and Light of Men (John ixii), 60c.

Meyer, F. B. — Love to the Uttermost (John xiii-xxi), 60c.

Clark, Henry W.—Christ From Without and Within, \$1.25.

Clark, Henry W.—The Gospel of St. John (Westminster New Test.), 75c.

White, Prof. W. W.—Thirty Studies in the Gospel by John, 50c.

Bull, Griffin W.—Daily Reminders From John's Gospel, \$1.

Ryle, Bishop J. C.—Expository Thoughts on the Gospels, St. John (three volumes each), \$1.

Robertson's John the Loyal, 60c.

Chapman's Personal Workers' Guide, 35c.

Exell, Joseph S.—Biblical Illustrator, St. John, (three volumes), each \$2.

Tarbell, Martha — Tarbell's Teachers' Guide, postpaid \$1.25.

Arnold, T. B. — Practical Commentary postpaid, 60c.

Torrey, R. A.—Gist of the Lesson, postpaid, 25c.

Peloubet's Select Notes on the Sunday School Lessons, postpaid \$1.25.

Coon's Self-Pronouncing S. S. Commentary, cloth 25c, Ker. mor. 35c.

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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

THE BAPTIST HOSPITAL IN MEMPHIS.

This institution is still a Baptist hospital, whatever its name. There was probably no danger that it would ever become anything else than Baptist, though an effort was made by a very few people to change its alignment and ownership. On this account it became the center of an embryonic cyclone for a while, which we hope there will be no occasion again to provoke. We have received repeated and insistent protests for publication in *The Baptist Record*, but have bottled them up until things may have a chance to adjust themselves. We have heard constant comment on the change of name and never one word in approval, but always with sincere regrets. If *The Baptist Record* is to reflect the sentiment of its constituency and to be true to its own convictions, it cannot smother the protest.

It will be seen from the article which we republish from the "Baptist Memorial Hospital News" (its name seems not to have been changed), the paper published by the Memphis hospital, that the desire for a change in the name originated and was pressed with a purpose to change the ownership of the hospital. This, we are sure, was not the purpose of a majority of the board of trustees, nor by any considerable number of them, for they are true brethren and loyal Baptists. We do not believe they were party to this nor ever would have been to a plan whose moral quality is open to question. They were taken unawares and when the matter came up for a decision it was sidetracked by a motion to refer it to a committee who would consult with the Methodists and with the three Baptist conventions in Mississippi, Tennessee and Arkansas. The Methodists promptly turned it down, as might have been expected; and if we know the temper of Mississippi Baptists, the proposal would have stood no more chance than a feather in a furnace.

The names of the trustees from Mississippi are enough to secure us against any wild schemes, and the Baptists of Mississippi may rest their cause in the hands of these brethren. But now that the reason for the

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change of name has come to light and the purpose of it has fallen through, we earnestly believe that the only thing to be done is for the trustees to change the name back as it was. This will greatly please the people who constitute the conventions, and will avoid possible trouble that may be serious and long continued. When the change of name was announced we kept silence, because we did not think it of sufficient importance to contend for. It was a real grief to many to see the name "Baptist" hauled down, and there was a genuine heart-soreness. But it did not seem right to be sticklers, where honored brethren had done what they thought expedient under the circumstances, though in their hearts there must have been a rising protest. But now that the purpose of the change has failed and there is so far as our knowledge goes a universal protest, we hope that these brethren may regard the feelings of those who are interested and put the name Baptist back where it was. We have reason to believe that it will be, the reasons being presented in Dr. Lowrey's article in *The Record* three weeks ago not seeming to have satisfied the brethren.

The brethren who have borne the burden in the past and who are bearing it now are worthy of all honor and their views are due the fairest consideration. We know something of denominational burdens, and can genuinely sympathize with them. But it must still be borne in mind that all that has been given to the hospital by anybody has been done with the distinct knowledge and understanding that it was the "Baptist Memorial Hospital." It may be and doubtless is true that the hospital could not have survived without the support of a few generous friends; but it is also true that it would never have been but for the support of the many small givers and sympathizers among the Baptists of the three states, and the few and the many must learn to work and pull together. There is no reason for estrangement if both will act with good sense.

The interests of the hospital which has cost sacrifices by many and has ministered to many, have been jeopardized by recent actions, but there is no reason why it should not in the future make a stronger appeal than ever before to our people; and surely it needs and deserves far better support from Mississippi Baptists than it has ever had. The territory in which Memphis is situated was never more prosperous than now. There is plenty of room for two good Protestant hospitals in Memphis, and the Lord's people are able to support them. We need not be scared because somebody else is building a hospital; and a hospital that is full of patients and making enough to pay off thirty or forty thousand dollars of debts in one year is not in *articulo mortis*.

LEST WE FORGET.

In Mississippi we have for many months been greatly concerned about our local interests and deservedly so, for they are the instruments through which we are to reach out to do the world-wide work of evangeli-

zation. In the fall the attention of the people was given to the task of rounding the State mission work up in proper condition, and in that they were successful. The orphanage made its appeal to everybody in November and December, and our old preachers received a modest share of our help about Christmas time. All along conditions were getting tense in regard to our colleges, and special campaigns have been on to secure all of them against misfortune and to support them in their growing and widening plans of usefulness. The hospitals have made insistent demands upon us which had to be met. Nor are we through with any of these interests.

But the time is now upon the churches when the claims of the more needy fields must be heard. There are those who sit in total darkness and the shadow of death. There are places where darkness covers the land and gross darkness the people. There are people into whose homes none of the light of the knowledge of God in the face of Jesus Christ has ever shone. There are men and women who are trying to penetrate this night with the torch of truth, missionaries who have been moved with compassion for those who have no knowledge of God, who have gone at the call of God and the bidding of their brethren to gather God's elect from among the heathen. These must not be forgotten.

It was this cry of a lost world that called the Son of God to the walks of men. It was this that made the cross of Calvary and produced the commission of Jesus to His followers. It was this that gives the gospel its aim and its reason for existence. It is this that called conventions into being and gives churches their right of perpetuity. It was the mission enterprise as launched by Adoniram Judson more than a hundred years ago that originated the convention from which our Southern Baptist Convention and all our state conventions came. More than this, it was the returned missionary, Luther Rice, working for the support of Adoniram Judson, who brought into being our denominational schools and our religious periodicals. It is the organizing principle and the keystone in the arch of all our organized work. Denominations which have no great mission passion and purpose and program do not build schools and orphanages and hospitals at home. Dead folks do not need them.

This is the season when kings go to battle. You may fight for the budget or fight against it; you may be in favor of system or an advocate of campaigns, but whatever your method or lack of it, if you have a heart of compassion for the lost and will lend a hand to rescue them, you are the Lord's servant and brother to all who love Him. It is a joyous thing when the breath of God stirs in the minds of His hosts and gets them in the notion for a great cause with great faith and purpose. The fellowship is exhilarating and delightful.

Our home and foreign mission work is in better condition than last year because of the budget having been introduced in many churches. But let this not mislead us, for there remains much the larger part of the

year's work to be done between this and the thirtieth of April. It will take faithful preaching, earnest praying and joyous sacrificial giving to raise the shout of victory at the end. Let every individual Baptist take his place and fill it to the limit of his responsibility for the glory of Him whose we are and whom we serve.

Mr. B. E. Massey was ordained at Clinton, Tuesday night, January 7. Rev. E. D. Solomon, who had been his pastor in Hattiesburg, and whom the Lord had used in calling him out, preached the ordination sermon from I Sam. 9:6. It was a message helpful to all the young preachers who heard it.

It is a matter of sincere regret to the Clinton people that Dr. Dement was taken sick only two days after beginning the meeting. His sermons are the very meat of the gospel and his preaching is in simplicity and in demonstration of the Spirit.

MISSISSIPPI COLLEGE.

We have just received our check of \$9,510.00 from the General Education Board, indicating our collections on the endowment to be \$19,020.00, a total of \$25,530 to January 15. More has come in since my statement was made to them. Other notices will go out this week. We should get \$45,000.00. All of this for investment in bonds and otherwise.

Everything moves along splendidly in college circles. A few of the teaching force and students have been tied out on account of severe colds, but on the whole, things never went smoother.

Lake Wilson is gradually filling with water till now we must have two and one-half acres covered, and with two or three good rains it will be a beautiful and attractive lake covering six acres, fifteen feet deep in places. Swimming and boating will be the pastime of many from April on.

Our meeting has begun with great congregations and fine preaching, and we are hopeful of results. While only a few Mississippi College students and Hillman students are not members of the church, pray that those few may be converted.

The Mississippi College band, of thirty pieces, will give a concert at the Woman's College next Monday night, and on the same trip will go to Columbia and D'Lo. Arrangements are being made to have the Glee Club of the Woman's College with us at an early date. Everybody is delighted here that we will have the opportunity to give the girls a rousing reception.

We shall try to have a short note concerning college matters each week in the future.

We congratulate the commission in rescuing Clarke College and the showing for the payment of all debts at the Woman's College by May. Educational matters are not in a hopeless tangle financially. Let's not rock the boat, but pay our subscriptions.

Cordially yours,

J. W. PROVINE.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

I have seen worse weather.

Mission Day in the Sunday School is March 25.

The Mississippi Sunday School Convention meets at Pontotoc, March 13-15.

Our Mississippi Baptist Program.

What does it mean?

The bringing of system into our church work.

The concentration of denominational efforts.

The impacting of all our forces on the problems of the kingdom.

The support of all weak churches by self-help methods.

The inspiration of our people by giving them a broader vision.

The putting of our denominational finances on a Bible basis.

The bringing of the district association into its own as a denominational asset.

The making of Mississippi a Baptist empire for world conquest.

The Apportionment for 1916-17.

We have sent out to every church, through its clerk, an apportionment for home and foreign missions. This apportionment is not an assessment; it is simply a suggestion made by the brethren to the church. Many of the associations print their apportionment for the churches in the minutes. Where this is done the brethren can see from the minutes what their apportionments are, but many of the associations do not print them, and so we have to send them out to the church, having to send out some we just send them all out, hoping thereby to awaken interest in the work.

There are two or three ways of looking at these apportionments:

(1) To disregard them altogether.

(2) To resent the suggestion and oppose the idea.

(3) To consider them as the expression of the brotherhood's judgment as to what the church's part of the kingdom work of the year is, and to rejoice in the opportunity given the church to meet denominational expectations.

The first two are practically one so far as final results are concerned, with one exception, the church that resents the suggestion and opposes the idea may do lasting harm to the cause if its opposition is virulently expressed and widely noised abroad. Many a man has had his spirit of liberality chilled by unwise and unjust criticism of methods of work.

I saw a man once who was opposed to apportionments. I asked him these questions: What is the root of your opposition? Do you not know that the apportionment is only a suggestion coming from your brethren

calling your attention to the fact that they think your proportionate part of the denominational work for the year is so much? Now if you are interested in the work, how is it that you are opposed to a suggestion coming from your brethren which only has reference to the thing you are interested in? If you want to give to the things of the kingdom, do you think that the suggestion in any way impinges on that desire? In fact, isn't your opposition to the apportionment, not so much opposition to the apportionment as it is opposition to giving? Isn't a fact that you do not want to give to denominational objects and therefore you are opposed to anybody or anything that even intimates that you ought to give?

This man was not in Mississippi.

Now with reference to the people who receive the apportionment as simply a suggestion, and who appreciate it as such, these are they who lead their churches into a closer denominational fellowship. And they succeed.

I hope the pastors and churches in Mississippi will take the apportionments sent as simply a suggestion. I feel sure that any one who knows me would never accuse me of verging away from the old Baptist orthodox position of the individual sovereignty of the local church. I know that as Baptists we cannot levy a tax on our people and we do not want to do that.

But we have a higher and a more enduring appeal. It is the appeal of our Lord. We are bound by ties that are stronger than ecclesiastical organizations, it is the bond of Christ. A Presbyterian said to me once, "You people have a spirit of unity that cannot be produced by organization. You hang together. You do not have to make laws for your people. You do not have to dictate to them, or tax them, they are moved by a spirit of unity that no other denomination seems to have." I appreciated what he said. And because of this bond of love we only have to suggest to our people. An apportionment is as binding as a tax could be. We want to give and wanting to give, any suggestion coming from the brotherhood as to what we ought to give is received with gratitude.

Our churches are making it a matter of denominational pride to at least give as much as their apportionment.

I have sent out apportionments to all the churches. I know that some of the churches are on the budget, but as yet this work has not been so organized that we can bunch our budget churches and treat them as a distinct class. When Brother Tull gets to work he will do this. We then hope to issue a budget bulletin to the budget churches. In this bulletin we will deal strictly with the problems of the budget. But until we can get this to going we have to overlap in our efforts to reach the churches.

Let everybody do his dead level best.

THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

THE BELIEVING IN JESUS: OR THE CHANNEL OF THE DIVINE FAVOR.

III.

The second testimony of John is as follows: "Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come unto him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy is therefore fulfilled. He must increase but I must decrease. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth and no man receiveth his testimony? He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and giveth all things unto his hand. He that believeth on the Son hath everlasting life; and he that believeth not shall not see life, but the wrath of God abideth on him" (3:25-36).

The testimony of John was peculiarly valuable on the following accounts: He offered his first testimony when he had no personal acquaintance with Jesus of Nazareth, and of course there could have been no collusion or agreement to deceive the people. (2) It was of sufficient length of time before Jesus began to attract public attention, and the people had fixed their minds upon him; (3) It was the testimony of a man acknowledged by all to be a prophet of God "for all men held John to be a prophet;" (4) It was for the express purpose of declaring beforehand that the Christ was about to appear; (5) It was disinterested. John was very popular. Many were disposed to receive him as the Messiah. It was in his power to form a large party and he was regarded by many as the Christ. This was the highest honor to which a Jew could aspire; and it shows the value of John's testimony, that he was willing to lay all of his honors at the feet of Jesus, and that he himself was unworthy to perform for Jesus the office of the humblest servant.

The testimony of Andrew was that of a plain, straight-forward, God-fearing man. This blunt man testified, "We have found the Messiah." Through a long life he never changed his mind.

Philip was slow to believe, inclined to be skeptical, hard to convince, and it took years

to fully satisfy him. But at length he testified, "My Lord and my God" (20:28).

The testimony of the pious and cautious Nathaniel was, "Rabbi, thou art the Son of God; thou art the King of Israel" (1:49).

The testimony of the distinguished senator, Nicodemus, slow of heart and prejudiced by learning, was, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him" (3:2). Afterwards this man was converted by the evidence put before him.

The testimony of the woman of Samaria at the well of Sychar is interesting. She was quick-witted, coy, dissolute, and was won from a life of shame. She said, "He told me all I ever did" (4:39). And when she had brought the Samaritans to Jesus they believed, "and said to the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world" (v. 42).

And so on through the long list of witnesses. Every one testified what he saw and heard. This testimony was given by a large number of witnesses and included persons in every walk of life. They were so convinced in their thoughts and purposes that they left all and followed Jesus, and many of them sealed the testimony with their own blood.

These witnesses and the evidence they present is corroborated by signs. The miracles are called signs by John since they confirm the testimony of the witnesses. A miracle is a personal intervention of God by his will into the chain of cause and effect in nature. It is "not breaking the laws of nature," nor "the suspension of the laws of nature," nor any change in the laws of nature, but simply God's doing with his infinite power the same quality of action, though vastly greater in degree, that which we do every hour when we exert our personal will amid the forces of nature. I lift a book. The act is a new personal force, which marks the power of my will. It breaks no law of nature, it suspends none. It is the same with God. By his infinite power he lifts up the mountains or raises the dead. It is his personal will touching nature and shows that God himself is there. Just as a friend can grant a favor, or a machinist stop part of the machinery, so God has power over nature.

Four words are employed in the gospels to denote miracles: (1) *Dunameis*, power, might (Luke 10:13), translated miracles (Mark 9:39). These miracles are manifestations of divine power, deeds, which only God can do. (2) *Terata*, wonders (Mark 13:22). These were marvelous deeds exciting wonder and calling attention to God as their author. (3) *Sameia*, signs; the usual word in John, sometimes translated miracles in the common version. These are the signs or evidences of Jesus' divine mission, and of the truth he taught, and of the nature of God. (4) *Erga*, works (John 7:3). The natural acts and products of his being, wrought by his own divine power. Each miracle of Christ has all four of these characteristics.

Peculiar stress is laid on the miracles per-

formed by Jesus. Mark, Luke and Matthew likewise insist on this aspect of the Lord's activity; but between these narratives and that of John there are essential differences. In the first place the very word *Sameia*, applied by John to the works of Jesus, indicates his view of their character. They were the "signs" of his divinity; he "manifested forth his glory" (2:11) by these displays of supernatural power. It is noticeable that the motive of compassion, to which the miracles are for the most part ascribed in the first three gospels, is kept in the background by John. As John conceives them, the works, even when most beneficial, are sheer exhibitions of power, intended by Jesus to inspire belief in his divine claims. The man born blind is restored to sight in order that "the Light of the world" may declare himself; not only so, but his blindness was inflicted on him for this very purpose, that "the works of God should be manifest" in the miraculous healing (9:3). The appeal of the nobleman on behalf of his dying son is only answered because the people will not believe on Christ without the witness of signs and wonders (4:48). In the story of Lazarus, where the motive of pity and friendship is made most prominent, Jesus waits until his friend is dead and buried, for the sake of enhancing the splendor of the ensuing miracle. Its meaning as a work of compassion is altogether secondary to the higher significance, as the supreme manifestation of "the glory of God" to those who believe (11:40). The miracle at Cana is in this connection the most instructive of all. No ethical motive can possibly be forced into it; the sole end for which it was performed was to reveal the glory, the divine, creative power of Christ. It belongs to this view of miracles as *sameia* that their wonderful, superhuman character is strongly emphasized. The narratives in John as compared with the first three gospels, uniformly heighten the marvelous elements, so that any attempt to resolve the miracle into a natural event is impossible. The nobleman's son is healed from a distance by the bare word of Christ. The blind man is blind from his birth. Lazarus is not recently dead, like Jairus' daughter and the young man of Nain, but has been in his grave four days, and his body has undergone corruption. When the accounts in the first three gospels are closely followed, as in the feeding of the five thousand and the walking on the sea, the miracles chosen are of a specially wonderful character, and could not in any case be explained except as the works of a divine power. Thus it is everywhere apparent that the miraculous activity of Christ has a peculiar, we might almost say, a specific, import in the Fourth Evangelist. He found proof in it that Jesus, as the incarnate *Logos*, exercises a power that belonged distinctively to the divine character (Scott, the Fourth Gospel, 164-165).

The Baptists of Louisville have about reached the \$30,000 they undertook to raise of the \$150,000 which the Training School will cost.

BAPTISTS ASK MERGER WITH M. E. HOSPITAL.

Would Consolidate and Build One Great Institution—Will Erect New Wing.

Trustees of the Baptist Memorial Hospital took steps at their annual meeting yesterday to consolidate their institutions and erect one mammoth hospital which will serve the needs of Memphis and the tri-states.

As an inducement to the Methodists to merge with them, the trustees changed the name of the Baptist Memorial Hospital to the "Good Samaritan Hospital."

Whether or not the Methodists agree to consolidate, the Baptist Hospital henceforth will be known as the Good Samaritan.

In the event the Methodists decline to consolidate, construction will begin at once on the new wing which will double the capacity of the present Good Samaritan Hospital. The trustees engaged C. O. Pfeil of Memphis to become associated with H. J. Harker, of Little Rock, in the preparation of plans for the new wing.

A. E. Jennings, president of the board of the Good Samaritan Hospital, called the attention of the trustees to the fact that their Methodist friends had bought a lot and are engaged in a movement to build a hospital in Memphis.

Mr. Jennings said the overhead expense of operating two hospitals with a combined capacity of 400 patients, would be \$25,000 heavier per year than if the same work were done in one large, well equipped hospital of equal capacity. He suggested that it would be far better to let this large sum of extra money be used for the benefit of the suffering poor.

To Make Offer to Methodists.

He said that plans already had been drawn for large additions to the Good Samaritan Hospital, and that these additions are necessary to give the hospital all the conveniences and advantages which ought to be added, as well as for the accommodation of its growing patronage.

Mr. Jennings said in order that the work might be properly done in Memphis, and the expense of operating two hospitals saved and turned to better purpose, he personally would make three offers to the Methodists. These offers were:

First, that the Methodists be given representation on the board of trustees, and thus have part in the management of the Good Samaritan Hospital.

Second, that if they would not approve of this plan he would be willing to take the Methodist's lot on Lamar boulevard off their hands at the price paid by them, and let the Methodists build in another city which has no Protestant hospital, and thus supply a real need.

Third, that in event no satisfactory agreement or compromise could be reached, he would prefer to give the Methodists the Good Samaritan Hospital, and let them spend their money in enlarging and equipping it, and thus meet the demands of Memphis and adjacent territory.

Conference Officially Suggested.

Upon hearing Mr. Jennings' statements,

the Rev. E. L. Wesson, of New Albany, Miss., said the board of trustees would not have authority to make these offers without the vote of the convention. He offered the following resolutions, which were adopted unanimously by the board:

"Resolved, that we, the trustees of the Good Samaritan Hospital, appoint a committee to confer with the Methodist Hospital committee of this city and express to them our deep desire to do and have done in the city of Memphis a great work for suffering humanity, free from sectarian competition and unpleasantness, so as to impress the suffering and needy for the good of humanity and the glory of our Lord.

"Resolved, second, that inasmuch as we, the board of trustees, have this day authorized the executive committee of this hospital to begin at once the building of another wing to the Good Samaritan Hospital, we, therefore, ask our Methodist friends to delay their efforts to build for themselves a hospital until both they and we can confer with the people of our respective denominations, and see if some plan cannot be agreed upon by which we can co-operate together in the building and equipping of a greater hospital in this city, which will speak for the glory of God in helping suffering humanity; such a hospital as will indicate to the world our unselfish interest in the needs of the suffering.

"Resolved, third, that our executive committee be authorized to carefully consider the whole matter with the Methodist Hospital committee, as conditions may demand, and if anything can be accomplished that said committee present their work and its results to the Baptist conventions of Arkansas, Mississippi and Tennessee for their consideration and action."

It was suggested by Dr. T. S. Potts, former superintendent, that the name be changed to the Good Samaritan Hospital, a name which several leading trustees favored when the hospital was built.

Many persons of various religious denominations and many who are not members of any church have given liberally toward the equipment and maintenance of the hospital. It is the earnest desire of the trustees, it was explained, that the management shall always partake of the spirit of the Good Samaritan described by the Savior, who stopped not to ask about creed or character, but rendered prompt and loving service to His fellowmen who needed help.

The trustees of the Good Samaritan Hospital are appointed by the Baptist conventions of Mississippi, Tennessee and Arkansas. Those stockholders, directors and trustees who attended the meeting were: Will Dockery, of Dockery, Miss.; F. C. Sims, of Wynne, Ark.; A. T. Stovall, of Okolona, Miss.; E. L. Wesson, of New Albany, Miss.; J. W. Lee, of Batesville, Miss.; Thomas H. Plemmons, of Helena, Ark.; O. C. Barton, of Paris, Tenn.; Hugh E. Ray, of Corinth, Miss.; W. M. Garrard, of Indianola, Miss.; T. A. J. Beasley, of Ecu, Miss.; H. Loewer, of Wheatley, Ark.; W. T. Lowrey, of Blue Mountain, Miss.; and A. U. Boone, A. E. Jennings, W. Gates and H. P. Hurt, all of Memphis.

The above article, which we here copy from the Commercial Appeal, so clearly states our position that it needs no comment nor additional statement on our part. We commend it to your careful consideration. — Editor Baptist Memorial Hospital News.

To the Presidents and Leaders of the Various Missionary Societies Within Our State.

Dear Friends:

I wish to call your attention to the article by L. B. Warren, on "Church Extension," in the February number of our "Home and Foreign Fields;" and also on page 24, under the heading "W. M. U. Items," read the last paragraph in which February is suggested as the ingathering month for pledges and gifts to the church building loan fund of the Home Board. Read them carefully and prayerfully and then see what you can do to help.

Our program for this month is "Building for the Kingdom." Surely, no object that has been started among us has a more logical reason for claiming our attention than this fund. No matter what is the size of the gift, whether large or small, by these terms of the fund, we are assured it will increase year by year. In this respect it is different from any other fund ever collected by the mission boards—and we shall have the happy consciousness of knowing that in helping needy churches now we are enabling them to help others later. Thus the blessing will increase to both giver and borrower. What an exhilarating thought that we may take part in such a beneficent movement!

Everyone wants to make a safe investment of their money. Look around among the members of your church and if you find any one whom you think may be induced to invest their money by establishing a memorial in our "Hall of Fame," let me know promptly, so that we may have good news to report in May when we go to New Orleans. The women of Mississippi have been apportioned \$21,000 to raise for this fund, with three years in which to do it. Please see that it has an important place in planning the gifts from your society this year.

I would like to hear from every society in the State as to what they will give. Who will be the first to report?

Sincerely your friend,

MRS. CHRISTOPHER LONGEST,
Box 52, University, Miss.

SUNDAY SCHOOL HELPS.

Here is a list of the Sunday School Helps for 1917:

Peloubet's Select Notes on the International Lessons. Price, \$1.15 net, \$1.25 by mail.
Tarbell's Teacher's Guide. Price, \$1.15 net, \$1.25 by mail.
Arnold's Practical Commentary on the Sunday School Lessons. Price, 50c net, 60c by mail.
Coon's Self-Pronouncing Sunday School Commentary. Prices—cloth, 25c postpaid; morocco, 35c postpaid.

Torrey's Gist of the Lesson. Price, 25c postpaid. The last two are used by many Sunday School teachers each year as gifts to their scholars.

Order all of the above from

THE BAPTIST RECORD BOOK STORE
Jackson, Mississippi

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School Hattiesburg
 MRS. B. E. KENT, Personal Service Leader Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer Jackson

CENTRAL COMMITTEE

President—Mrs. A. J. Aven Clinton
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. Edward Martin, Carriere
 Recording Secretary—Mrs. Rhoda Enoch Jackson
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Within the last several weeks, the Braxton W. M. U. has organized the R. A.'s and the G. A.'s, and it is our purpose to have the Y. W. A.'s as soon as our girls are home from college. Several of the ladies met nearly every day during the January week of prayer. Our society is in much better condition than heretofore and we are striving for greater things. Pray for us.—Mrs. Gussie McKay, President.

Hattiesburg.

In reading the Prayer Calendar for 1917, I have been impressed by the large number of women workers now on the field who have been trained in our Woman's Missionary Union Training School at Louisville, Ky. Of course, many of the Training School girls did not go to foreign fields, but they as pastors' wives are doing other active work at home. If so many efficient workers have been sent forth in ten years by a small training school, what an opportunity for increased usefulness have we when we enlarge our Training School!

Those who have attended this school, lovingly speak of it as "The House Beautiful." We are now trying to make larger this "House Beautiful," because the mission fields are so white unto harvest and so many Baptist girls want to be trained to work in these fields. Shall we turn them away? It has been planned to raise \$98,000 by getting 98,000 people to give one dollar each. Some have already sent in large lists of these "Dollar Clubs." The plan does not say 98,000 women, but 98,000 people. There are men in your church who would gladly give one dollar. One young woman worked up a club of sixteen with so little effort—simply thinking to tell people about it as she saw them, and collect a dollar. To give one dollar for this makes us a part of a great work. Will you not be one to be responsible for one of these clubs? If so send the money to Dr. J. B. Lawrence. Mississippi does not want to be behind the other states in this. We came up with our part last year. Shall we do less this year? Let us work, and pray while we work, and we cannot fail.

Sincerely,

MRS. SUE BELL JOHNSON,
 Trustee Training School.

An Interesting Report from Water Valley W. M. U.

While meditating upon the work, study and blessings received through the W. M. U.

during the past year, it is difficult to know where to begin and how to end. Yet we know "It is more blessed to give than to receive," for our hearts have been made to swell with joy for gratitude expressed and seeing those in need, relieved to some extent by limited personal service. How much more should we rejoice in bringing lost souls to know our Savior?

Surely, it is a blessed privilege to know we have a part in this great work of God's kingdom. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Our work is upon a broader basis than ever before, due largely to the circle plan which increases the membership and attendance, consequently more interest in study, larger offerings and more personal service.

We have met every apportionment to the different causes, and have many other calls for help, which are met promptly.

On Monday, before Thanksgiving, a large number of the W. M. U.'s "with one accord in one place," met in a home, to take part in the program, consisting of reading, song and prayer, then each expressed thanks unto the Lord for the many blessings received. After which a box was packed for the orphanage, valued at \$80, and \$14.25 in cash contributed, and we sang, "Praise God from whom all blessings flow."

We pray God's blessings upon every W. M. U., that our offerings may be acceptable to Him, from whom comes "every good and perfect gift."

The literature sent by our State secretary, Miss M. M. Lackey, has helped in perfecting organization and in addition to Bible study, Royal Service Magazine, In Royal Service and The Baptist Record, we have received inspiration and missionary enthusiasm and like Paul, we take courage and "press toward the mark for the prize of the high calling of God in Christ Jesus."

MRS. J. R. MARKETTE,
 Corresponding Secretary.

Mrs. Kent on the Catechism for the W. M. U.

The new catechism in its new dress has just come to me from Miss Lackey's pen, and truly it is even more ideal than was "Ideals," and let me suggest that all societies begin at once in a careful study of it. Let us take it up now as one of our mission study books, indeed I think if it were added to the Standard of Excellence for Mississippi, it would be well. It contains all the necessary information regarding our State work, and to use its own words it is absolutely necessary that we have information, for we can never do unless we know—it is the only way to bring permanent results. Inspired workers may come among us and inspire us with zeal but unless we keep adding fuel to the fire it is an impossibility for it to keep burning. What a splendid chapter she has given us on Personal Service! It answers the questions that come to me in many letters, which

have given me joy indeed, many of us are on the mountain top just now over the fact that we can have a part in the recent achievement at Good Will Center, Meridian, the placing of a piano there to be used for God's glory, please let us have an early response that we may have the twenty-five-dollar discount to be saved for His use.

Let me ask that you keep an account of and report your personal service during this year. Many times we shrink from reporting little acts of kindness but it is His work, and may remind another to serve in humble places.

Again, we are glad Miss Lackey has explained so fully the Literature Fund; we will find on page 27, that she has told us clearly just what is done with (or what will be done with if we send) the small amount per member the central committee requests of us annually. We hope Miss Lackey understands that it is merely an oversight when we do not send this promptly, for such splendid help as the Catechism of the Woman's Missionary Union of Mississippi, is alone worth many times the amount asked; let us as a union extend to her our appreciation of her efforts by an earnest co-operation and a hearty response to all requests.

"THE SIGNS OF THE TIMES."

Please allow me space to commend to the readers of The Record Brother Hall's booklet, "The Signs of the Times." I have read it with very great interest and profit. In this pleasure-loving age in which we live I wish these sermons could be preached from every pulpit in our land. Second to this is a wide circulation of the booklet which I trust it will have.

Faithfully yours,
 WALTON E. LEE.

Como, Miss.

A STATEMENT.

From American Baptist Publication Society.

Those "Girls' Ten Rules," in January twenty-seventh "Young People," contain Christian Science heresies which I repudiate absolutely. Their publication grieves me. When on December first I became editor-in-chief of our thirty-four Sunday School publications, January periodicals were made up. While January twenty-seventh issue automatically carried my name I had no chance to write or proof-read one word in it. We dismissed the person editorially responsible for this issue during the transfer of the department from Dr. Blackall to myself.

We bespeak patience and forgiveness for this unfortunate thing during these days of re-organization of our editorial department. I pledge my earnest endeavor to be a faithful denominational servant, always seeking to honor Jesus Christ.

Sincerely,
 W. EDWARD RAFFETY.

Pastor Thompson, of Forest, had his salary increased by \$200 on a recent Sunday in his absence. That sounds good in times like these.

DO YOU SUFFER

FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

COARSE HAIR

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

BE PRETTY! TURN

GRAY HAIR DARK

Try Grandmother's Old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

COUGHING—CROUP BRONCHITIS

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2843 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

HEALTH CAMPAIGN.

The headquarters of the Southern Sociological Congress have been moved from Nashville to Washington, D. C. This movement was organized five years ago by Governor Ben W. Hooper, of Tennessee, for the purpose of studying and improving the social, civic and moral conditions of the South. The Congress holds an annual convention which is an open forum for Southern leaders, it publishes an annual report in book form giving results of investigations, and issues a bi-monthly magazine entitled "Forward."

The latest department of the Congress organized is the extension campaign. This campaign is a crusade for the conservation of human life. A staff of twelve specialists in public health, sanitation, education, food inspection, vice conditions, recreation, housing, church work and social service, travel and live on a private Pullman car which the Congress owns. Another car is used to haul a great welfare exhibit which consists of materials furnished by many national organizations.

This "Sociological Special" always reaches a city on Saturday, after an advance agent has organized the city forces for the campaign. The speaking program begins with the sociologists occupying the leading pulpits in the city on Sunday morning. During the week from sixty to seventy-five lectures are delivered. A publicity secretary on the staff writes special news stories for the daily papers. The moving pictures use films and slides bearing on the conservation of life.

In the meantime, the sociologists turn the city inside out in their investigations. They analyze the water, milk, inspect the meat, survey the sanitation and housing of the city, study the social agencies, such as churches, schools, orphanages, jails, hospitals and practically everything in sight that has any bearing on human welfare. The week's campaign always closes on Friday night with two big patriotic citizens' mass meetings—one for white people and one for colored. In these mass meetings the sociological staff makes a report of conditions as they find them and submit a list of recommendations for community betterment. In the ten cities already visited, the recommendations have been carried out with remarkable promptness and thoroughness.

One member of the staff conducts free physical examinations for the purpose of gathering scientific data regarding the prevalence of diseases and to encourage people to employ a physician to keep them well rather than simply treat them after they get sick.

The organizer and director-general of this interesting movement is Mr. J. E. McCullough, who assisted Governor Hooper in organizing the Congress and who has been general secretary from the beginning.

The next campaign starts the 28th of January. Thirty-five cities are to be visited during the year. The staff expect to reach 800,000 people in the meetings and 15,000,000 through the public press. A new feature of this crusade will be a moving picture outfit that will give free studies in sanitation, health and

morals. Many thousands of people will be reached in this way. The staff expect to reduce the death rate one-fifth in each of the thirty-five cities to be visited this year. This will mean the saving of several thousand lives, preventing much sickness and increasing prosperity in large measure.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

A DAY AT DUNCAN.

The last Sunday in January was a good day at Duncan, when the church worshipped for the first time in their splendid new church building.

A little less than four years ago the writer organized a church at Duncan with eight members. On going there and talking the matter of organizing a church, I found the idea was not received very readily. There had been an effort of that kind made before and as it did not succeed the people were discouraged. They were working admirably with their Methodist friends, and contributing very largely to the support of the Methodist cause.

After some consultation and persuasion, the few Baptists consented for the writer to hold a few days' meeting, which resulted in the organization of a church. The church soon had to move to new quarters and worshipped in the infirmary of one of the physicians of the town. The writer gave the church an appointment during the week when he could, all the time a new church was being talked and at the last service the writer held with the church building committee was appointed and a regular pastor was called—Rev. J. A. Ousley. For two years, the church and pastor labored diligently raising funds for the proposed building, and the more the church raised towards the building the better church they contemplated. One year ago when the present pastor was called to the church, he took in the situation and seeing that almost "all things were ready," led the church to make additional subscriptions and adopt one of the J. E. Green plans and began to build. A more substantial, neater, commodious, and completer house of worship is not to be found anywhere in the country. Such a building as the church at Duncan now has would do credit to any community in country or town. Pastor Eddleman has built well with the church at Shelby, but for the money put in the two houses the church at Duncan has the better of it, I believe.

The church extended to the writer through their pastor an invitation to

Brother Ousley to be present at the opening service. We were greatly disappointed in not having Brother Ousley with us, the plan being to have the writer to occupy the pulpit at the 11 o'clock hour, and Brother Ousley at the evening service, but since Brother Ousley could not be present, the writer preached at the evening hour also.

The day was a great day, because everybody was happy, and the Spirit of the Lord was there with us. It was a real joy to be there.

Many thought the little band could not build and they could not, had they not been a loyal and plucky band. Since they organized their number has grown from eight to thirty-five. They attempted great things and accomplished great things and have visions of still greater things. The pastor remarked that he was proud that he was pastor of a church that had wrought so nobly, and the writer could not well refrain from saying that he, too, was proud of the small part that he played in the matter.

Eddleman came to his present field at a psychological time, and he has used it well. May the blessings of the Lord be upon both pastor and people. If any of you should come this way, "see what the Lord hath done."

L. F. GREGORY.

Engraved Wedding Invitations

TUCKER PRINTING HOUSE
JACKSON, MISS.

Carson and Newman College, of Tennessee, lost its administration building by fire not long ago. An effort was made to move it from Jefferson City to Knoxville, but the citizens of Jefferson City arose in mass meeting and protested, raising almost as much money to rebuild as was destroyed by fire.

HOW TO BUILD ONE

The Church

This is the "Children's Age." They should early form the habit of looking upon the church services (as well as the Sunday School) as their prerogatives. How to interest and hold them has been successfully demonstrated by Dr. James M. Farrar, whose recent book, "A Junior Congregation," gives us a practical insight. 12mo, cloth, \$1.20 net; by mail \$1.25.

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Self-Help Club for 150 poor boys; dormitory on co-operative plan.

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There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little oftentimes and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. **FREE**
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Write today and we will send you free a package of the season's favorite tomato seeds, **Mixson's Earliest of All**. It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds, and our pamphlet on Beautifying the Home Grounds. Write today.

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such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from
SHUPTRINE COMPANY, Savannah, Ga.

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Sunday School Lesson Note

BY M. O. PATTERSON, D. D.

Lesson for February 25.

JESUS AT THE POOL OF BETHESDA.

John 5:1-15.

Golden Text: "It was Jesus who had made him whole" (John 5:15).

Connection with last lesson. About three months have passed since the healing of the nobleman's son of last lesson. Jesus has quite likely finished His first tour of Galilee, teaching and healing. He comes to Jerusalem to attend a feast of the Jews. This third miracle recorded by John was performed on that occasion.

The importance of this sign of Jesus will be overlooked unless studied in connection with its sequel found in the remaining verses of the fifth chapter of John. The healing of the man is not so important as the consequences to which the healing leads. Viewed in the light of John's purpose in the use of this sign, special interest gathers about:

(1) The persons. (2) The offense. (3) The defense.

I. The Persons.

A good deal of more or less profitable discussion—mostly less—might be devoted to which feast Jesus was attending on this occasion, or the location of Bethesda in Jerusalem, or how the waters of the pool came to be disturbed periodically. But the heart of the lesson is in no way conditioned on these incidental matters. It might be stated in passing that the fourth verse of our lesson does not occur in the best original manuscripts. Hence that verse is omitted in the Revised Version. Interest centers in certain persons.

1. "A certain man."—The gospel writer draws back the curtain from the porches of Bethesda and a sickening sight is presented to us, "a multitude of them that were sick, blind, halt, withered." Only one catches our attention, he who has been thirty and eight years in his infirmity. Three things are of importance about him: First, his disease—thirty and eight years' standing. It had been caused by his sin (v. 14). What tragedies have been wrought by sin! Here is one of sin's finished products—impotent, helpless, hopeless. Second, his healing. He was made whole, not by the troubled waters for whose healing he was well nigh hopeless. Some One "happened" to be there that day who said gently, "Do you wish to be made whole?" The reply is a sad one (v. 7), but in it the wish is expressed. "Arise, take up your bed and walk," came with a note of authority. Strange healing—no lotions, no troubled waters, applied. But the healing is perfect as the authoritative command is obeyed. His body has been healed. Third, his soul-healing. He was not healed in this regard so far as the record informs us. A number of expositors have found in this case a double cure, but the record does not warrant such a conclusion. This man believed on

Jesus only as a Healer. One feature of interest about this "sign" is that Jesus was not discovered by the man as the Messiah and Savior. John presents his Messiah evidence in another phase of the incident.

2. The Healer.—Jesus is the Healer. The word of His power goes forth and an infirmity which had held body and mind for more than a third of a century is arrested. If we stop with the miracle we only see Jesus, the Healer. John does not intend for us to stop there. The simple healing of the impotent man adds nothing new to the chain of evidence for the Messiahship of Jesus. But there is progress and it is to be found in the offense and defense.

3. The self-appointed guardians of the Sabbath.—These are the Jews who object to carrying a bed on the Sabbath. It is in Jesus' contest with them that the essential truth of the lesson lies.

II. The Offense.

The touch of new interest in this miracle is that it was performed on the Sabbath day contrary to Jewish law. Growing out of this deed of mercy to the impotent man, the Jews find a three-fold charge. The offense cannot be overlooked.

1. First of all, Jesus is a Sabbath-breaker. He worked on that day. He healed a man. Their ideas of Sabbath-keeping are water-tight—no place for even a deed of mercy. To heal a man on the Sabbath is an awful offense, but no objection to killing the Son of God on that day (v. 18). This seems to be a case of doctrinal tightness and ethical looseness.

2. Jesus not only worked Himself but He had commanded the man to work in carrying his bed. The cured man was intercepted carrying his bed. He justified himself, "He that made me whole, the same said, Take up thy bed and walk." Hence the double indictment against Jesus. He worked Himself and caused another to work.

3. The third feature of the offense is something new to them and for which the Jews attempt to kill Jesus. "He not only broke the Sabbath, but He also called God His own Father, making Himself equal with God" (v. 18). Blasphemy of the deepest dye for a Sabbath-breaker to call God His Father, putting Himself on an equality with God.

III. The Defense.

The paramount truth of our lesson with its sequel is not to be found in the healing of the impotent man, but in the defense which Jesus makes before His persecutors.

1. The first and second counts in the charge are answered in verse 17—"My Father worketh even until now and I work." My authority for healing this poor unfortunate on the Sabbath is not granted by any council of earth, but comes from the Father. The charge is denied. He is no Sabbath-breaker. Jewish law may have overlaid the Sabbath with man-made restrictions, but the Son of God cannot be hedged about by

Eat Less Meat If Back Hurts

Take a Glass of Salts to flush Kidneys if Bladder bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

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To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

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The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

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There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists, 50c a box, or by mail from SHUPTRINE COMPANY, Savannah, Ga.

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these. There is no divine restriction upon doing deeds of mercy, any where, any time.

2. Jesus pleads guilty to the third charge. He has called God His own Father. He has made Himself equal with God. Why? Because it is true. The fundamental fact in healing the impotent man now comes to light. Up to this point in John's gospel, Jesus' claims for and revelations of Himself have been to His friends or those in some way interested in Him. His claims now are made openly to His enemies. To these He declares Himself to be the Son of God. More than that, the Son hath life in Himself (v. 26) which He gives to those who believe on Him (v. 24). He is the life-giver. More than that, He is the resurrection-power, both spiritual and physical (vs. 25, 28, 29).

Jesus now proposes to establish these claims beyond question. He gives His enemies other proof besides His own word. First, the testimony of John the Baptist when the Jews sent their committee of investigation to Him (John 5:33; 1:19-28). Second, the testimony of the works which He did. The healing of the impotent man was God's endorsement of His claims (v. 36). Third, the testimony of the Father Himself at His baptism (Matt. 3:17).

Teaching Nuggets.

1. The lost blessing.—The cured man gives no evidence of a change of heart. He either assumes the role of reporter for the Jews against Jesus. The blessing of salvation was lost. Sin-blindness and ingratitude explain. Sit down and count up your lost blessings for the same cause.

2. The Life-giver can communicate life only to that soul that turns to Him in trust. The overflowing life of the Savior can never touch the man with his back toward Jesus. His face must be toward Him.

3. The will in religion.—The "wilt thou be made whole?" is as essential in spiritual healing—yes, more—as in physical healing. If men are not saved, it is because "ye will not come unto me."

LAW AND GRACE.

The article in a recent issue of The Record on "Errors of Our Day," by Brother Baker, was very interesting. He draws the line clearly between law and grace. I feel that every regenerated person should to some extent understand within himself this difference between law and grace, but we all need to grow in this wisdom given us by the Spirit. There may be some law that each of us thinks that more stress should be laid upon in order to give us this "communion" with God that Brother Baker mentions. Some might say, Keep the Sabbath, as we are commanded to do; others, Love thy neighbor, or any of the things that we are to do.

What I would like to know is as to how we are to teach benevolence. The law says pay, and pay a tithe. And above, and in addition to the tithe it mentions offerings. Now the question with me is, Can we, under grace, do less than this and yet have the communion that Brother Baker says that sin destroys. If the breaking of the law, or sin, breaks this

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communion, destroys our influence, depletes our joy, and causes us to be chided, as the writer mentions, should we not stress the law of tithing as much as the law of "Thou shalt not covet"? The Bible teaches that the covetous shall not enter heaven. If we have a church membership who refuse to give of their means to the cause of the gospel, are they not covetous? And is not covetousness sin? And is not sin under the law? Now the point is this—Are we to beg and plead with those who give only a mere pittance of what they had grace that they would be prompted to do even more than the law demanded. Should we not teach that the tithe-breaker should be classed along with those who break any of the other commandments. If we judge a man evil who breaks the law of the Sabbath, should we not judge a man evil who breaks the law of the tithe, because he is covetous?

I do not mean that one under grace would be "judged" if he happened to fail to keep tithing to the letter, any

more than he would be if he failed to keep the law of the Sabbath to the letter, but I do feel that the spirit of tithing would prompt his rendering at least a tenth of his substance to God, the same as he would be prompted to keep His day holy. I deem this a very vital question, and would like to have more light on the subject. If a church member could be dealt with for the manifestation of covetousness, the same as he could be for the manifestation of worldliness, it should at least be a means of stimulating some of our "members" (those still under the law!) to more "giving." I say "giving," because it should be paying till we get to the tenth! What say you?

Yours for more light,
A. S. MELLICHAMP.

Pastor W. L. Skinner, a Mississippi exile, is located at Cotulla, Texas. The work of his church is moving on nicely. The meeting house was damaged in a storm, but the membership is repairing the walls.

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Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, say a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a soulish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like your folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

THE WAR IN HEAVEN.

The scenes of the first part of Rev. 12, as I see it, were enacted at the beginning of the world. "The woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," doubtless represents the kingdom of God in her majesty and glory. It was so from the beginning, for the kingdom of God was "prepared from the foundation of the world." And the "man child" with which "the woman travailed in pain, to be delivered," is Christ, the heir of the kingdom. The beginning of His proposed inheritance dates with the council of the Godhead at the foundation of the world, when the divine plan of the ages was made; and until the fall of man, the kingdom and the proposed heir were as a woman that was yet to be delivered of her child.

The "red dragon" is regarded as the wicked one operating through corruptible flesh. "Red" is significant of the blood of the natural life. He first appeared in the garden of Eden, operating through the flesh of Adam and Eve, where he sought to demolish the divine plan of the kingdom inheritance.

The delivery of the "man child, who was to rule all the nations with a rod of iron," is regarded as being the first promise of the Redeemer, made to the fallen pair in the garden of Eden. This promise, insofar as the redemption of the flesh is concerned, "was caught up unto God, and unto His throne," for the redemption of the body is set for the first resurrection. True, Jesus came in the flesh, and received the redemption of His own body in His resurrection; and, in the soul redemption, He has given to us the earnest of the Spirit, by which we have hope, and patiently "wait for our redemption, to-wit: the redemption of our body also." But no one, save Jesus Himself, has yet enjoyed this phase of the redemption.

And the flight of the woman "into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," signifies that the full inheritance of the kingdom of God is denied to man until the end of the world. The expression, "a time and times, and half a time," is understood to embrace the entire scope of the ages from the fall of man to the final consummation.

The heaven mentioned in this chapter is regarded as both a state and a place. The state was that occupied by Adam and Eve while in their saved relation with God in His immediate presence. This paradise was man's first heaven; but being to man in corruptible flesh, it was not the fullness of the Divine ideal. The serpent was in the garden, but not in the Eden state.

"Michael" is the Spirit of God; who, at the expulsion of Adam and Eve, made war against the dragon, and cast him out of the garden into the fallen world. And from that day to this the devil has been seeking the overthrow of the kingdom of God by every means conceivable to the ingenious mind of depraved man. The promise of the Redeemer having been made to fallen man, and the dragon cast out of the garden, the fullness

of the spiritual salvation of the elect was then made sure.

The "water as a river, which was cast out of the mouth of the serpent that the woman might be carried away by the stream," is simply the vast stream of the wicked of all ages, who fight against the kingdom of God. But when God put man forth from the garden of Eden and from the tree of life, He then decreed that man should not live always in sinful flesh; so the wicked die, and their evil designs are brought to naught; thus the earth is aiding the accomplishment of the kingdom purpose in swallowing up their dead bodies in her graves.

M. L. OSWALT.

Pocahontas, Miss.

PUTTING ON THE BUDGET.

We are putting on the budget system in our church, and as a preparation for the change we had a week of what might be termed, "A Church Revival." The meetings began on Monday afternoon, December 31st, at 5 o'clock, with a study course for the B. Y. P. U., in charge of Mr. Frank H. Leavell, B. Y. P. U. Field Secretary for the State of Georgia, who was with us each afternoon at that hour through Wednesday, after which Bro. W. E. Holcomb, our own B. Y. P. U. Field Secretary, took charge and ran through Friday evening. The study course lasted one hour each afternoon. From six to six fifty-five o'clock the ladies of the church served lunch. Then we came together for an address on Young People's work given by Mr. Frank Leavell Monday and Tuesday evenings, and by Mr. W. E. Holcomb Wednesday evening, and Thursday evening Bro. L. P. Leavell used the hour. After these splendid addresses each evening we had a lecture on church efficiency and were delighted to have with us Monday and Tuesday evenings Bro. Luther Holcomb, of Pontotoc, who brought us two very inspiring and helpful addresses. Wednesday evening Bro. Morgan, of Brookhaven, was with us and inspired us with a very forceful lecture on "The Function of the Church," and Bro. J. B. Lawrence was with us on Thursday and Friday evenings, lecturing on "Who Is Your Banker, and What Is Your Deposit?" Thursday evening, and Friday evening he unfolded to us the plan of the budget system and the possibilities of the church who would use the system.

We feel that the week's work was without a doubt a great blessing to the church, and especially was it a great week for the B. Y. P. U. We have three B. Y. P. U.'s, all of which are doing fine work, and the increase in attendance Sunday evening was well worth the effort on the part of the leaders during the revival week. We feel that the budget system is the only business-like way of financing the kingdom, and the best way to get it before the people is in a week's work such as we have just had.

Fraternally yours,

AUBER J. WILDS,
B. Y. P. U. Corresponding Sec.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

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Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to your children because it is perfectly harmless and doesn't gripe.

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THREE SERMONS ON "THE SIGNS OF THE TIMES."

This pamphlet contains three sermons by Rev. L. E. Hall, of Hattiesburg, Miss., for thirteen years pastor of the First Baptist church, and 35 years in Southeast Mississippi. They are on one text (Mt. 16:3) with three subjects: Business and the Bible; Society and the Bible, and The Church and the Bible. They were preached in various churches in Hattiesburg, and most intimately concern the present world conditions and will deeply interest those who are students of the times. And they are with it all interpretations of the Bible. They contain 49 pp. and may be had of the author for actual cost—fifteen cents, postage 2c. Stamps taken.

NEWS IN THE CIRCLE

MARTIN BALL

The Orphanage Gem announces that the wooden shop and laundry buildings are being removed and a two-story brick will take the place. This will lessen the danger of fire.

The First church, Chattanooga, Tenn., has increased the pastor's salary from \$3,000 to \$4,000. It does seem that he might squeeze out a living on that. Paul hardly had that much.

The Bible Conference, lately held at Ecru, was exceedingly interesting and instructive. The study was the book of Hebrews. It is the fashion at Ecru to give everybody a good time.

Pastor C. W. Stumph, once located at Charleston, now at Henderson, Texas, is building a \$15,000 meeting house. The great meeting conducted by Dr. Geo. W. Truett, resulted in this.

The First church, of Little Rock, Ark., has called Rev. T. D. Brown, of Hope. This pastorate was made vacant by the resignation of Rev. J. T. Earley a few weeks ago. He enters the evangelistic work.

Rev. Jas. A. Kirtley has recently held an excellent meeting with his church at Perry, Fla. He had the assistance of Pastor J. B. Phillips, of Chattanooga, Tenn. Forty-eight were received into the fellowship of the church.

The First church, Bolivar, Mo., recently had a great meeting. Rev. J. L. Leonard, of Mt. Vernon, Mo., did the preaching. There were sixty-two additions—forty-one by baptism. Pastor P. T. Harman is happy.

Rev. J. E. Hampton has resigned the charge of the church at Gainsville, Ga. This action was brought about by the sickness of his son. He was advised that it would consume several months to treat the trouble.

Evangelist J. H. Dew is conducting a meeting in the Tabernacle church, Raleigh, N. C. Up to last Sunday night, there had been forty-six additions. Dr. Weston Bruner recently took charge of this church.

Pastor C. C. McDearman, of Dresden, Tenn., has been pastor of New Hope church, near his home, forty-seven years and reports that last year was the most prosperous of all his pastorate. His life has been a constant stream of usefulness.

Dr. W. H. Geiswelt, of the White Temple church, San Diego, Calif., has accepted the call to the Second church, St. Louis, Mo., and will take charge March 1. This is the church where Dr. W. J. Williamson did such excellent work.

Dr. W. P. Price, Waycross, Ga., formerly of this State, has written a strong article for the Christian Index, opposing the report of the committee on the consolidation of the boards. He says they haven't solved the problem, but added to its perplexities.

Rev. H. C. Hopewell, of Princeton, Ky., has been called to the East church, Paducah. He has been serving as an evangelist for several years. It is believed he will accept.

Dr. Luther Little, of the First church, Jackson, Tenn., recently conducted a great meeting in Reading, Pa. Dr. Little is one of the greatest pastor-evangelists we have. He frequently has invitations to hold meetings with the largest churches.

Dr. W. J. Williamson will organize a great down-town church in St. Louis. The church is to be known as Central church. We believe the blessings of God will rest upon his labors. He is worthy and well qualified.

The Baptist Students' Convention at Louisville, Ky., last week seems to have been a great success. Prof. Chas. T. Ball, of the Ft. Worth Seminary, was again chosen chairman of the executive committee to arrange program and other things for the next meeting.

We congratulate Editor Hight C. Moore on having passed the ninth milestone as editor of the Biblical Recorder. He has been faithful and efficient in the task committed to him. His paper stands at the top. None better.

The Mississippi Baptist Sunday School Convention meets this year at Pontotoc. Everyone who intends going should send your name at once to Rev. T. L. Holcomb. You will greatly assist the brethren in providing entertainment by doing that now.

B. Y. P. U. OF LIBERTY.

The Baptist Young People's Union of the Liberty Baptist church was re-organized on the group plan, Sunday afternoon, January 28th, 1917.

We had a B. Y. P. U. and were progressing very nicely, but had not organized under this plan. However, we are now glad of our change and hope to be able to do more effective work in the future than we have in the past.

The following officers were elected: Mack Smith, president; Robert Reeves, vice-president; Miss Hattie Turnipseed, recording secretary; Raiford Young, treasurer; C. E. Young, librarian; Jas. Lee Causey, corresponding secretary; Elva Randall, chorister.

The Union was divided into four groups, with the group captains as follows: J. A. Burris, Group No. 1; Hattie Turnipseed, Group No. 2; J. C. Jones, Group No. 3; and Mrs. B. L. McKee, Group No. 4.

The following committees were appointed: Membership—Elva Randall, Robert Reeves, Jessie Robinson, Howard Kirby, and James Lee Causey. Instruction—C. E. Young, Lyda Van Norman, Gertrude Jenkins, Lois Brady and Louise McLelland. Missionary—Raiford Young, Ray Owen, C. L. Hazlewood, Lucile Stringfield and Jewell Turnipseed. Social—

Mack Smith, Robert Reeves, J. A. Burris, Mrs. B. L. McKee, J. C. Jones and Hattie Turnipseed.

The president, vice-president and group captains met at the pastor's home on Monday evening, January 29th, 1917, and arranged a program for the entire month of February. By so doing, it is hoped that we may have better prepared programs in the future than we have had in the past.

Mr. J. E. Byrd, our active Sunday School and B. Y. P. U. worker, was with us Sunday and Monday and did much to inspire us to greater zeal in our church life here.

"BISHOP" BACON REPORTS FROM MARKS.

Our great meeting closed on the night of February 1. The peerless Porter (J. W.), of Kentucky, was with us for nine days. Forty were added to our membership, thirty-five of these for baptism.

At the close of the service Thursday night, the pastor took charge of the congregation to raise a debt of \$1,930 on our building, and in a little more than twenty minutes that amount was subscribed, to be paid in thirty days, and \$250 over. On Sunday morning three more joined for baptism. Two backsliders were reclaimed, who will unite with the Methodist church, making a total from the meeting of forty-five. The splendid new building was taxed at times to its capacity to hear the great sermons of Dr. Porter. All things considered, this was one of the greatest meetings that I was ever concerned with. I have seen a far greater number added to the church many times, but I never saw a meeting in which so nearly the entire population of a town took some part. I never heard so much distinctive doctrine preached in a protracted meeting before. And yet all received

it graciously. In a sermon on heaven the preacher crammed it with Baptist doctrine.

Our new organ will be in this week and paid for. All debts are paid and we have a balance in our treasury of over \$300. Another Sunday will be added to our services.

Sproles planned, Boone executed, and I have entered into their labors. How wisely these masters build!

I neglected to say that the secret of the success of the meeting was in a prayer room of the church where the women met daily for prayer for ten days before the meeting. The cold, sleet, snow and rain did not deter them. No wonder God blessed us!

N. W. P. BACON.

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Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit-laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

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The Baptist Record,
Jackson, Miss.

THE DISTRICT ASSOCIATION AN ESSENTIAL UNIT IN BAPTIST MISSIONARY ORGANIZATION.

J. F. Love, Corresponding Secretary.

Several years ago while facing many vexed questions in connection with my work as a State Mission Secretary, I was forced to give serious thought to our Baptist missionary organization. The work which I was doing at the time made me and the State mission forces something of a buffer to the violent attacks of certain individuals upon the whole scheme of Southern Baptist missionary organization and the general boards of the Southern Baptist Convention. Whether one were naturally disposed to do so or not, he would naturally take his work seriously under such circumstances. I had gone into the State Secretaryship in Arkansas under the persuasion of some of the brethren in the denomination who had greatest concern for the institutions which Southern Baptists had built up, which the Southern Baptist Convention fostered, and which were under severe fire. To save these general enterprises, and to protect the whole scheme of organization which my denomination through years of prayer and suffering had projected, was to me, as a State Secretary, as serious a matter as any which pertained to my office. But questions were raised concerning the denominational missionary organization which I had never heard of before, and matters were called in question about which there was, it seemed to me, no question. Consequently I betook myself to a new and more serious study of our Baptist history and our missionary history in particular. This line of study has never ceased to have peculiar fascination for me. As a result of it, I have settled down to a few fundamental convictions which, as I believe, are enforced by the facts in this history.

For one thing, there has been borne in upon me a sense of the almost superhuman wisdom of the men who gave us the framework of our present missionary organization. I do not know of any instance in modern times where Christian men have seemed to be possessed of a larger measure of that spiritual illumination and discretion which produced the New Testament than these men gave evidence of possessing. They have given us the outlines of a missionary organization which so closely interprets and so exactly conforms to the New Testament that, for one, I am persuaded that these men had sought and found a heavenly wisdom. The Spirit who inspired the Book gave them aid in its interpretation and application to a Christian enterprise. In our missionary organization we have adaptability to modern conditions without violation of New Testament principles. The surprise of all this is diminished by reflection upon the circumstances under which these men were prepared for and did their work. They had suffered long and much from a false ecclesiasticism. Let it be remembered that it was more from an unscriptural ecclesiasticism that they suffered than because of any question of doctrines which they held. In their prison confinement, in the en-

forced silence and solitude of their lives, they brooded upon the situation and communed directly with the Word of God, and had time to mature their thinking upon its teaching. When, therefore, the opportunity came for them to express their souls and put their discoveries and convictions into action, they had something for the world, and that something is so true a counterpart of that which we find in The Acts and Epistles, that it constitutes one of the most impressive things connected with religion. (The reader will, of course, understand that I am not here referring to any of the incidental matters of organization which are now under discussion by Southern Baptists.)

Another conviction which the facts have produced is that in this scheme of missionary organization which our fathers have given us, we have not only the most scriptural, but the most effective organization that is presented by all the bewildering denominational and ecclesiastical systems. Any seeming contradiction of this is in all probability due to the fact that at present some denominations are working their systems better than we are working ours. When our Baptist people put their missionary machinery into action in seriousness, and with great heartiness, they will, I am persuaded, get missionary results which no other denomination can get. We have not only the benefit of conformity to the sound principles inspired by the Holy Spirit and set forth in the New Testament, but we have a system which is better adapted to the advanced democracy of the world than any other in all the realm of religious and missionary organization. Our plan for securing co-operation leaves room for the principle of voluntariness, a greater degree of personal initiative, and at the same time a more comprehensive utilization of all the individual elements in the denomination at a maximum of personal force and efficiency than is found in other systems. The Baptists have only to use the organization which has been bequeathed to them to secure results which will be to them gratifying and to others amazing.

Of another thing my study and experience has convinced me, and this is the chief thing in this article, namely, that the district association is, in our Baptist missionary organization, a greatly important part of this organization. The district association, more than any other unit of our organization, brings the missionary work close to the churches, makes it tangible to all classes of our people, and renders possible a general and complete denominational enlightenment and enlistment. Every year the Southern Baptist Convention draws together a commanding and respectable body of men and women who are interested in denominational affairs and in mission work in particular. This number is added to by a small per cent of new attendants every year. In turn the respective State conventions bring together the same group of men and women who attend the Southern Baptist Convention with a still larger number, in the aggregate, of men and women who are interested in mission work, but who, for one cause or another, do not reach the Southern Baptist

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Convention. The State conventions will from year to year draw to themselves a small number of new men and women. Those who go to the Southern Baptist Convention and to State conventions are, almost to a man and a woman, those who are already interested, while our great task is to engage those who are not interested. And yet, the missionary appeal, missionary inspiration, the thrill of missionary facts must somehow be imparted to these churches and their scattered membership if ever as a denomination we are to fulfill our missionary calling. The churches must, in the end, be the chief centers of enlistment. It is this which magnifies their importance and exalts pastoral leadership in the missionary enterprise.

It is just here that the function of the district association is emphasized. This function is real and vital. There are more than eight hundred and fifty district associations in the Southern Baptist Convention. These cover the entire territory. It is entirely possible for us to secure representation from every one of our 24,000 churches in these district associations, and by right missionary use of the district association thus to send back into the church membership of the South the missionary influences with which the association is surcharged. Another thing which gives the associational unit effectiveness is the fact that in it there is more or less of personal familiarity among those who compose it and there is here made possible the fuller benefit which can be secured from the personal element. It is, I should say, an exceptional circumstance for a minister who has been in the association for any considerable period not to be known by all his brother pastors and many of the leading laymen in any association.

There ought to be in this a suggestion for the men who have been appointed associational representatives of the Foreign Mission Board throughout the South, and for their fellow pastors and workers who desire to see a larger foreign mission program put on by Southern Baptists. I would, as my closing word urge these representatives to take their positions seriously and esteem them as highly honorable and as affording great opportunities for missionary service. As an associational representative of the Foreign Mission Board, my brother, you form a link in our Baptist organization and constitute an indispensable factor in the missionary life of our people. So ern Baptists cannot answer the world-call, nor the call of God to world-service, if the district association fails to perform its vital function. And no man in the association holds quite as strategic a position as the missionary representative.

The representative will, of course, co-operate with the State Board of Missions and the Executive Board of the association, and help to render effective the plans which are being operated. In thorough alignment with these plans, he has a great opportunity to set foreign missions in its commanding and rightful place in his association and in the lives of his brethren and sisters.

Let us magnify the district association as a missionary force and missionary opportunity.

FLORENCE.

Rev. S. T. Courtney has resigned the pastoral care of the Baptist church at Cascilla and other churches near there, and has been called to the field composed of Steens Creek (at Florence), Mountain Creek (six miles south of Florence), and Dry Creek (eight miles southeast of Florence), and he has accepted. He is now "housed" in the parsonage at Florence. He preached his first sermon on the second Sunday in January.

On Wednesday evening, the 10th, at prayer meeting hour, the brethren and sisters of both the Baptist and the Methodist churches being gathered for service in the Baptist church gave Brother Courtney the warm hand of Christian welcome to the church as undershepherd of his flock. This loving act was done before he "opened his mouth" to begin the evening services. After the prayer services were over the entire crowd followed the good pastor to his home and there "pounded" him in good old fashion. The hearts of the brother and his loved ones in the home were made glad over such heartfelt welcome by the Christians of this community.

I am glad to say that a similar pleasant act was done for the Methodist pastor the following evening. I, for one, feel proud that the Christian element in Florence and around, took such an interest in the two pastors as they did, both being entirely new men and altogether strangers to our people. Both pastors feel good and happy in their respective new fields of labor in the Lord's vineyard. May the earnest prayers of their flocks ascend often to heaven for blessings upon their undershepherds.

R. A. WHITFIELD.

BROTHER LIGHTSEY AND COL- PORTAGE WORK.

It has been my pleasure to have Brother Lightsey with me four consecutive trips. He knows how to meet the people, and present his cause to them. Brother, if you have not had Brother Lightsey with you on your field of work, you ought to engage him as soon as you can. He will sell lots of good books to your folk, and get subscribers to The Baptist Record and Home and Foreign Fields. Brother pastor, that is what we need to do—get our members to reading.

Brother Lightsey is not only a colporter—he's a good preacher and knows how to make Sunday School talks. He will be an inspiration to you and your people. Get him with you. Yours in the work,

D. W. BOONE.

A Scotch couple were in the divorce court—a rare thing for the Scotch, you know—seeking separation. The judge said to the woman, "Madam, how long were you acquainted with your husband before you were married to him?" She replied, "I met my husband about eighteen months before I was married, but I never got acquainted with him until the first time I asked him for money."

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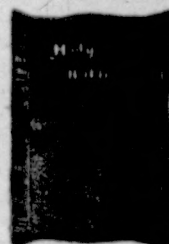
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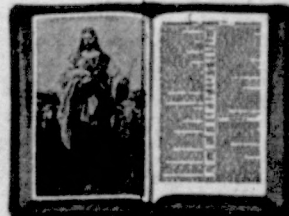
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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

DANIEL W. FENN.

At 6 o'clock on the morning of January 9th, 1917, at his country home in Amite county, near Smithdale, Brother Daniel W. Fenn's spirit took its flight from this world to be with his Savior.

Brother Fenn was born February 3, 1833, in Monticello, Lawrence county, aged 83 years, eleven months and six days. He came to Amite county in 1849, was married to Miss Mary L. Dickey, August 9th, 1855. He was a Confederate soldier, enlisting with Stockdale's Battalion in 1862 at Liberty, Miss., and surrendered with Forest at Gainesville, Ala., May, 1865.

Brother Fenn united with Mars Hill Baptist church in 1856 and has been a zealous worker all these years. He has been an invalid for seven years and though his suffering has been great, he bore his affliction with fortitude and much patience. Many times he expressed himself as being willing and ready to depart this life and be with his Savior. Brother Fenn leaves a wife, ten children, a large number of grandchildren and great-grandchildren and a host of friends to mourn his departure.

The writer visited him many times during his seven years' sickness, and he has never seen such patience and faith exercised not only by the patient but by his family; they were true and loyal to him; many dark days and sad nights passed, but his noble daughters and faithful wife sat by his bedside and watched him.

The home is vacant and the heart sad and while we have spoken words of comfort and consolation, yet the greatest source of comfort is in the Lord, who is a husband to the widow and a Father to the orphan, and to Him would we, with all the affection and sympathy of our soul, point his weeping companion, children and relatives. We have sustained a great loss but he has realized a great gain. The Lord's blessings rest and abide with his devoted family is the prayer of their friend and ex-pastor,

JAS. A. CHAPMAN.

DRYING OUT RAPIDLY.

Two more states have swung into the dry column. Two weeks ago the legislature of Indiana passed a bill prohibiting the manufacture and sale of all intoxicants except for medicinal, sacramental, scientific and industrial purposes. The lower house voted 70 for the bill and 28 against it; and the Senate's vote stood 38 for and 11 against. The bill goes into effect April 2, 1918. While the bill was pending before the legislature, the brewers of Indiana issued a lengthy statement endeavoring to show that the proposed law would destroy \$28,000,000 worth of property now used in the liquor business, but the legislature, nothing daunted, put the bill through in a whirl.

On February 1, the legislature of

Utah passed a bill prohibiting the importation, manufacture, sale and possession of liquor except pure alcohol and sacramental wine, to be sold as the governor may prescribe. In the House the vote stood 41 to 1; and in the Senate the vote was solid for the "bone-dry" law. By the same vote, Congress was memorialized to submit to the states a proposed amendment to the constitution of the United States to prohibit the sale, manufacture, transportation, importation and exportation of intoxicating liquors. That splendid Jew, Governor Bamberger, was glad to affix his signature to the bill.

While the legislatures of these states were putting through the above legislation, the Congress of the United States was busy giving the territory of Alaska bone-dry prohibition, in accordance with the desire of the people of the territory as expressed at the polls last November.

Nearly 7,000 retail and more than 700 wholesale liquor dealers went permanently out of business during the year 1916; while thirty distilleries, forty breweries and twenty-nine rectifiers shut up shop.

The number of retail liquor dealers who paid taxes last year was 5,751 less than for the previous year, and beer-dealers fell off 1,024.

Three years ago last January there was only nine dry states; today there are twenty-five, as follows: Maine, Kansas, North Dakota, Georgia, Oklahoma, Mississippi, North Carolina, Tennessee, West Virginia, Colorado, Indiana, Oregon, Washington, Arizona, Alabama, Arkansas, Iowa, Idaho, South Carolina, Utah, Michigan, Montana, Nebraska and South Dakota, with Alaska thrown in for good measure. In all, there are forty-eight states in the Union. One more than one-half of all the states are dry.

If prohibition advances for the next three years as it has for the three-year period just closed, the nation will go dry automatically; and there is every encouragement to believe it will quicken its pace.

T. J. BAILEY, Supt.

THE MERIDIAN B. Y. P. U. INSTITUTE.

The B. Y. P. U. Institute held in Meridian from the 4th till the 9th, in the First Baptist church house, was a great success. The president and other officers of the City Union had made careful preparation and had all the B. Y. P. U's in the city enthusiastically interested and enlisted, besides the unions from the churches 'round about the city came in large numbers, despite the severe weather. The average attendance was above 200, and the attendance the last night touched the 300 mark, the interest growing to the last. Daily count of attendance by the churches was taken. The highest average and the highest regular attendance was reached by the B. Y. P. U. of the Fifteenth avenue Baptist church, of which Brother E. D. Solomon is pastor.

The lecturers, Brethren E. E. Lee, of Texas; R. L. Powell, of Louisiana; J. E. Byrd and W. E. Holcomb, of Mississippi, were at their best, and not only put plenty of "pep" into their classes and the general assem-

bly, but were themselves thrilled by the hearty response.

The ladies of the different churches served lunch at 6:15 p. m., so that young people and others could come directly to the classes from their engagements without loss of time and give the entire evening to the work.

The outcome is that new unions are being organized and those already at work are doing it with greater efficiency and zeal.

E. S. P'POOL.

WHERE DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 18F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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SOUTHWESTERN SEMINARY NOTES.

Bro. S. B. Culpepper has accepted the call of the church at Clovis, New Mexico, and will go to that work the first of February. The Clovis church is the second largest Baptist church in New Mexico and is a field of great opportunities.

Rev. N. R. Stone, of Mississippi, has been added to the Seminary evangelistic force.

Bro. W. A. Hancock is pastor of two good half-time churches near Fort Worth. Bro. N. A. Moore is pastor of four churches.

Mrs. N. A. Moore recently had a severe attack of pneumonia, but is now rapidly recovering.

New students that have entered the Seminary from Mississippi this term are Brethren Wales, Tomlinson, Stringer and James.

Arrangements are being completed to send at least ten students of the Seminary to the Baptist Students' Convention to be held in Louisville, Three Baptist Publication ... reese Ky. This meeting was held in Fort

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lock-jaw and infection heretofore resulting from the suicidal habit of cutting corns.

Worth last year. All who can should attend the convention in Louisville. Great things are in store for them.

Texas Baptists are now in a campaign to raise \$250,000 for Christian education within two months. This is the second of four similar annual campaigns. Last year Dr. Truett led and succeeded in raising \$265,000. This year Dr. Scarborough was selected to lead, and he has been released from duty at the Seminary for two months. Two weeks ago Dr. Gambrell and President Scarborough spoke in the chapel and took an offering. The professors and students gave, personally, \$3,600, and agreed to raise \$8,400 from the churches of which they were pastors, making a total of \$12,000. This was the first offering of the campaign. Dr. Gambrell's characteristic remark was, "If the poorest bunch in Texas can give that much, I guess the rest of the State can finish it up."

Mr. Lewis Entzminger, who has been superintendent of the Sunday School of the First Baptist Church of Fort Worth for some years, has been elected Sunday School evangelist for the Seminary. Under his leadership the Sunday School of the First Church has grown to be one of the largest in America. He is a splendid addition to the faculty.

The Mississippi Club has finished collection of the C. C. Briscoe Memorial Fund. With this fund the club has handsomely furnished the office of the Woman's Missionary Training School and placed on the door an inscribed plate in honor of our departed brother.

N. B. BOND.

Jan. 11th, 1917.

The Bulletin of the Southwestern Baptist Theological Seminary is on our table. It announces the first session of the summer school which begins May 28 and closes July 6. The purposes of the school are to aid the busy pastor, Sunday School teacher and worker, evangelist and returned missionary, and college and seminary students who desire to utilize their summers in study.